

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—ST. JOHN VII: 16, 17.

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DISCOURSE BY ELDER FRANCIS M. LYMAN.

[CONCLUDED FROM PAGE 228.]

WE are given our tongues that we may talk. We should bear testimony to the truth of the Gospel, encourage the people, and let our voices be heard; for there is great power in the voices of the men who keep the commandments of the Lord. We judge men very frequently by hearing them talk, and we can weigh their spirits. I heard a young man out in Oakley a few weeks ago. He was a returned missionary, and was given fifteen minutes in which to talk. He only took ten minutes; but in that short time he revealed to the congregation his faith and hope and determination in the Gospel as he could not have done without years of faithful labor. The testimony that accompanied the words that he spoke came from the bottom of his heart. He might have sat there in the congregation while the rest of us spoke, but none of us would have known what was in him. When, however, he opened his mouth and bore testimony every soul present knew that he spoke from the bottom of his heart, and it was manifested before us how well the truth was grounded in his soul and how well he had performed his mission. Talk is very important as well as setting good examples. It is not alone the talk, but it is the spirit that accompanies the preaching of the Gospel. In that way people are converted. If the Spirit accompanies the testimony and the hearts of the people are prepared to receive that Spirit, it works conversion and it convinces the honest soul of the truth of those doctrines that are presented. It is a very important matter to be a preacher, not only in public, but in private also. I believe that the Elders of Israel are to-day very faulty, in that they are not preachers of the Gospel in private conversation. These Seventies, High Priests, and Elders, that are not called into the field, or

into the stand to be preachers, should be exercising that gift of speaking and bearing testimony to the people at home. No evil influence or errors should be able to come in among the Latter-day Saints, because there are so many correct teachers in their midst; for all these men that bear the Holy Priesthood are expected to enjoy the Holy Ghost in their private conversation and in their associations of life. They are entitled to speak by the power of the Holy Ghost, and when they pray, to pray by that Spirit. It is edifying to hear a man pray by the Spirit of the Lord, as it is to hear one preach by the same Spirit. I hold that that is the reason why the Lord has been so particular as to give the Priesthood to almost every man in the Church. There is scarcely a man but bears some portion of the Priesthood, and is expected to exercise it. If this is only done when men go abroad to preach the Gospel, or when they stand up in public to preach, there is a great portion of the time when the people are left without being fed. You notice how regularly and constantly demands are made upon us to feed our physical natures. I say that the spiritual nature needs to be fed just as frequently as the body. We need to cultivate the habit of testifying and of teaching those around us, and encouraging, stimulating, and strengthening them; because the Latter-day Saints require instruction, and to be fed, and they need it just as regularly as they need physical food. And this comes by preaching, by teaching, by associating together. We enjoy some of the Spirit of the Lord when we meet together to worship on the Sabbath day and to partake of the sacrament. Then we have our morning and evening family gatherings, and the Spirit of the Lord should be very marked in these gatherings. When we bow down in the morning with the family all around us, there should be the liberty of the Spirit with the brother or the sister who prays, or who speaks, or who reads. If we would read occasionally from the Bible, the Book of Mormon, and the Doctrine and Covenants, it would be a good thing. But the family do not hear these things, and they do not go to meeting. The majority of the people do not go to meeting. Do you know that? The Bishop, when he thinks of it, will find that the majority of the fathers and mothers and children do not go to meeting to partake of the sacrament on the Sabbath day. So far as my observation has gone, I have found this to be a fact. Hence the importance that the sacrament should be considered in every family. Every father should speak of it, especially on the Sunday. The children partake of it in the Sunday Schools quite properly. The fathers and mothers should also partake of it at the sacramental meeting. Every member of the family that can possibly be at the sacramental meeting should be there and partake of the sacrament. Some people go for weeks and months, and possibly years, without partaking of it. You will find this to be the case, perhaps, in your own families. I love to charge my children on this point; and I feel that if I could only get them so instructed that they would see the importance of partaking of the sacrament every Sunday, and not only partake of it, but that they must be worthy to partake of it, I do not believe that they would be lost. I believe that there would be such an accumulation of the power and Spirit of God with the Latter-day Saints

that they would not be tempted. If they happened to go in the way of temptation, it would be offensive to them. Have you ever had temptations come in your way that were offensive to you, instead of attracting you and winning your affections? That ought to be the case with every temptation that comes along. But the very safest way is for a man never to meet temptation; and I believe that by keeping the commandments of the Lord, the people generally will be so prepared that temptations will go around them and not be in their way. I believe that the secret of men's success in the service of God in this life is to avoid temptation. Men are not in danger if they can only keep away from the temptation. But when temptation comes and meets us, there should be a reserve power and strength within us that can resist it. We are entitled to be preserved from these things. What does salvation mean? I understand that it means to save us from wickedness and corruption, from sin and destruction. The philosophy of the Gospel is to prepare human nature that it can resist temptation. After awhile, if we are careful, we will get so that we will have no pleasure in the society of the unrighteous, or in anything that is offensive to the Lord. They will be offensive to us as they are to the Lord. Will we want card-playing? No. Will we want intemperance? No. Gambling? No. Wasting our strength and vitality in wantonness and excesses such as tend to demoralize and weaken mankind? No. These things will be disgusting to us.

Now, we are laboring for this purpose. But we are in a world of temptation, and we are more or less mixed up with the world. These temptations are coming in among us. The spirit of infidelity, of skepticism, of spiritualism, etc., is being introduced among us, and our only safety is in being always fortified against these things, so that whatever is presented we shall know intuitively whether it is right or wrong. If it is wrong, it will be offensive to us; for when the Spirit of the Lord dwells so richly in us as we are entitled to have it, it will resist the insinuation of evil, and we will turn away from it, instead of being deluded by it. But this can only be accomplished by a constant care and application of the principles of the Gospel. The Gospel ought to be just as fresh before us as the food we have every day. When we are weary from the labors of the day, we sit down to rest. Let the spirit be refreshed as well as the body. We feed the body, we rest it, and we take great care of it; we keep it clean and sweet, that it may not become diseased; and if there is any part of the system that is injured in any manner, we give particular attention to that. So it should be with our spirits. If we find that there is one point of weakness in our spiritual natures, our attention should be directed to that, and if necessary we should have some assistance. We sometimes call upon a physician to attend to a limb that has got beyond our ability to restore. Now, we have our spiritual physicians and helps, and we should call upon them, and have our spirits so fortified that we may be entirely safe. Every man can serve God in this world as well as in any other. There is power in men to resist every temptation there is in this world if they will only develop it. There is power in men to serve God and keep His commandments. Our Father would not be just if that were not so.

Truth attends upon all men. The spirit of faith and repentance attends upon all men; and every man who will open his heart to receive faith and repentance can have that spirit; for it is there to come in as readily as the light to come in through the window. It will never stay out of the soul of man, if the soul be open, any more than the light will stay out of that window. If you were to blind the windows you might keep it out; otherwise it will come in. It is so with the windows of the soul. If they are not blinded faith will enter in. Is it not a wonder that there are so few who believe the Gospel? But there is a reason for it. The windows of men's souls have been blinded. Would our Heavenly Father be just to allow the light of the Holy Ghost to come in upon my soul and not upon yours? I say that the Lord is just, and no man who loves the light and will allow it to come in upon him will be refused. This world is full of it, and it is within the reach of everybody that will receive it. But the corruptions and the false traditions of the world have so blinded and shut up the windows of the souls of men that this light cannot come in upon them. The Spirit of the Lord does not compel people to receive it; but it waits upon them and is always ready to enter the souls of the children of men.

Now, I say that these brethren who have received the Holy Priesthood should be careful, devoted laborers, constantly working in public and private, in talking, in reasoning, and in trying to have the Spirit of the Lord increased in the hearts of the people, that we may not be left in darkness; for where there is darkness there is doubt, and where there is doubt there is death and condemnation. The Lord is pleased with those who doubt Him not, but put their trust in Him and depend upon Him. It is not possible for a man to please God without faith and without repentance. And there is no repentance without faith. There is no forgiveness of sin except by baptism; and the Holy Ghost is conferred only by those who have authority from God, and God bestows the Holy Ghost just in proportion to the preparation of the soul to receive it—that is, according to the size of the window or opening of the soul. The reason we are not more fully charged with the Holy Ghost and with the power of God is because we are not prepared to receive greater light. Let us increase our ability to obtain and enjoy the light of the Holy Ghost, because that is the Spirit that will lead us back into the presence of our Father and enable us to be perfect as our Father who is in Heaven is perfect. Amen.

THE BURNING OF THE NAUVOO TEMPLE.

A CORRESPONDENT of the *Deseret News* sent the following clipping concerning the parties who set fire to the Nauvoo Temple after the expulsion of the Saints from the city where it stood:—

The corner stone of the Mormon Temple at Nauvoo was laid April 6, 1841. In 1846, when the Mormon exodus took place, the Temple had become, from its fine site rather than any grandeur in the building itself, an imposing structure. Its length was 120 feet, width 80 feet, height 60 feet, surmounted by a domed steeple whose summit was 150 feet above the ground. The Temple stood until the night of October 9, 1848; then the

people were awakened by the belfry blazing as a shaft of flame and in a few hours the Temple was a blackened ruin. Until within the past few weeks no authentic statement of the burning of the structure was ever made. Recently Mr. George H. Rudsill, formerly of Lee county, Iowa, now of Bowling Green, Florida, gave an account of the affair, told him by J. B. Agnew, of Pontoosuc, Hancock county, Ill., in confidence and only to be published when Agnew, the late Judge Sharp, of Carthage, and Squire McCauley, of Hancock county, who planned and carried out the destruction, should all be dead. This being the case now, Mr. Rudsill publishes Mr. Agnew's statement. There were continuous rumors that the Mormons, repenting their immigration westward, would return to Nauvoo and their Temple to which their affections and prophetic hopes turned as Israel's to the temple at Jerusalem. After some preliminary conferences, Judge Sharp, McCauley, and Agnew met on the prairie a few miles from Nauvoo on the afternoon of October 9, 1848, and pledged themselves to destroy the Temple. Hiding their horses about a mile from town, they walked in about 4 o'clock in the afternoon. Agnew had put on as an under coat a corn sack lined with combustible materials. About dusk they went to the Temple and got the steward to show them the building on the plea that they were strangers passing through and would have no other chance to inspect it. Agnew slipped the key of the outer door into his pocket. After looking through, they had to return without any chance to start the fire they had planned. After the janitor left them, Sharp and McCauley stood watch while Agnew ran back and kindled a blaze where he felt sure it would do its work without being seen until he and associates had time to get out of town. Agnew said that he got lost in trying to get out of the Temple, and finally had to run through the room now aflame where the chief fire was in order to escape, getting pretty badly scorched in doing so. Sharp and McCauley were waiting for him in growing anxiety and alarm at his absence. Now they scattered; Sharp to Carthage sixteen miles away, McCauley to Appanose ten miles away, Agnew to Pontoosuc twelve miles distant. The latter had not gone more than half a mile when he saw a flickering glow in the belfry; a few minutes later it burst into a mass of fire. He put his horse into a run for the Mississippi river timber, where he hid, and shortly men began to dash along the roads riding swiftly for Nauvoo, for the conflagration could now be seen for twenty miles around. Agnew found himself so badly burned that he could not go home, and he rode to McCauley's cabin, reaching it just before day, where he was a week before he was able to go about. Sharp spent the night and the next day in the woods of Rock Creek, and went into Carthage the night of the 10th.

IN THE SCANDINAVIAN MISSION.

PRESIDENT PETER SUNDWALL of the Scandinavian Mission, in a letter dated April 4, 1895, gives the following encouraging report of that field of labor. "We have five applicants for baptism for tomorrow night, and Brothers Erik Christensen and C. J. Christensen are expecting one or two

more to come. We have had a good time in our meetings here in Copenhagen this winter, and it is encouraging to see that some of those who have attended are obedient to the requirements of the Gospel. On the 22nd. of February we had the pleasure of receiving three new members into the Church—a young lady, and a man and his wife who are well situated. On December 27, 1894, we also received a nice family into the Church. Sometime previous their little child was suffering pain and had been for several days unable to walk. It was brought to our hall by one of our sisters who attended, and she asked us to administer to it, saying that she had told its parents that the child would be healed if our Elders would anoint it with oil and pray for it. We administered to the child and it was taken home well, being able to walk and desiring something to eat. The parents attended our meetings afterwards and testified to the healing of their child; they afterwards embraced the Gospel and now feel happy in the knowledge which they have received. The man has been for four years engaged as a preacher in a free church of Lutherans, and he is now very diligent in trying to show his old friends the principles of the Gospel as they have been revealed from Heaven. Thus the Lord is blessing our work, and we are living in the hope of seeing many of the honest in heart yet come forth and embrace the Gospel in these lands. The Elders are meeting with much success in Aalborg and the reports from many parts of the mission are very encouraging.

A gentleman, residing in St. Petersburg has been corresponding with me. He seems to be quite intelligent and has considerable knowledge of the Gospel. He says both himself and his wife are ready to join the Church, and he desires some of our Elders to come and baptize them that they may become members. I do not suppose there would be any chance for an Elder to do missionary work in Russia, but it may be well to go over there and wait upon these folks."

THE WHISPERINGS OF THE SPIRIT.

MUCH has been said and written about the whisperings of the Spirit. Perhaps one more testimony will help strengthen the faith of some. The following is the experience of Brother William Writing of Brigham City. I give it in his own words:

"In the spring of 1852 I was living in the southern part of Missouri. I had been working on the new flour mill on St. Mary's Landing, near Cape Jevido, on the Mississippi. The work was done, and I accompanied some fellow-workman down to the river with our things, ready to go home.

"There was quite a crowd of men idling about in groups, and some of them were loudly discussing the demerits of one of the steamboats called the *Tobacco Plant* that was running up and down the river. It was an old, dilapidated thing, and some of the group were wondering how much longer it would be allowed to carry passengers up and down, as it was really unfit for use. Then there was the Louisville boat, a good, new boat, which now came in for a good deal of talk; and they were all loud in their praises of it.

"Myself and a comrade had been waiting on the landing since ten o'clock in the morning for the boats to arrive, and we were getting very tired. 'We better not go in that rickety thing,' my friend advised. 'Let us wait till the *Louisville* comes along, if it is behind.'

"I was troubled in my mind about what I had heard concerning the *Tobacco Plant*, and wondered what I had better do. I concluded to consult my Heavenly Father, and for that purpose retired to a secluded place where I could pray unobserved, and asked the Lord to advise me. I was anxious to get home to my family, and yet feared to entrust myself to the *Tobacco Plant*.

"The Lord answered me immediately. There came a still small voice that told me plainly to take the first boat that put plank ashore. With that I went back to my friend, satisfied in my mind. I told him that I should take the first boat that came up and put ashore, but he wanted to see first what boat came.

"In half an hour the *Tobacco Plant* came in sight and put ashore, and though my heart sank a little within me, I repeated my intention of going, and gathered up my things and went on board. My friend followed me with many misgivings; but I knew what I had heard, and felt calm. We landed safely in St. Louis next morning, where we learned that the *Louisville* boat had burst its boiler, and by the explosion a great many people were killed.—S. V., in *Juvenile Instructor*.

FACTS AND EVENTS.

The first map of the Gulf stream was made by Benjamin Franklin who tried to point out the utility of ocean currents in navigation.

It is said that salt sprinkled over coal will cause it to burn more evenly, and prevent the formation of "Clinkers."

The oil of tobacco found in the stems of long-used pipes is one of the most powerful poisons known. A single drop of it has many times been known to kill a dog or a cat.

Professor James Dwight Dana, the eminent mineralogist and geologist, died at Newhaven, Connecticut, April 15, of heart failure. He has been a professor of natural history and geology at Yale College since 1855, and was a Fellow of the Royal Society, London, as well as a member of the French Academy and other scientific bodies in Europe.

The Armenian women are excellent housekeepers. Their houses are models of neatness and cleanliness. They are good cooks also. Besides the household work and the care of the family and domestic animals, the manufacture of the family clothing devolves upon them. With the help of the simple instruments needle and spindle, they make, with admirable skill, fine woollen and cotton cloth, shawls, carpets, and silk embroidery. In all the public schools of Armenia manual training occupies an honorable place. Armenian women, like all other Orientals, are fond of bright colors. Red and yellow are common in their costumes. They wear a long garment of red, yellow, or blue, an apron of red or yellow, and yellow shoes without heels. Their hair falls in two braids on the breast, which is adorned with gold and silver jewellery and with pinks and other flowers. They wear a cap embroidered with silk and silver. The forehead of a married woman is adorned with strings of gold or silver coins. In some provinces they wear on their arms a long row of silver pendants, which jingle when they walk. The beauty of the Armenian women is praised throughout the Orient.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 18, 1895.

A COMPARISON.

It has come to the writer's knowledge that some of the Saints in Great Britain, after reading Elder Heber J. Grant's sermon on the Word of Wisdom, which was delivered at the October General Conference, and afterwards published in the MILLENNIAL STAR, made the remark that it looked like the Saints in Zion needed reforming before much was said to to the people in other lands. The fact that the sermon was delivered showed that it was necessary. The preaching of the leaders of Israel is intended to apply to present conditions, and to correct existing evils among the Saints. There is no false delicacy in attacking practices which are not in accord with the revelations of God, yet there is no intention of wounding the feelings of those who listen.

This is not written in justification of the condition that drew forth Elder Grant's statement wherein he said the Latter-day Saints expended in one year over a million dollars breaking the Word of Wisdom; nor is the object to condemn the people here, but merely to give a few facts concerning this country and Utah: each person may then draw his own conclusion and see whether the Gospel has had a beneficial effect on its adherents in making them more temperate in their living, as well as in giving them greater spiritual light.

A million dollars is equal to a little more than one-fifth that number of pounds sterling, and as there are nearly two hundred thousand Latter-day Saints in Utah it would make something more than a pound sterling spent by each one in the year for those articles which are forbidden. This is much more than it should be, but it looks insignificant in comparison with that which is paid by the people of Great Britain for those same articles. A little card published by the United Kingdom Alliance shows that in 1889 the people of Great Britain paid for intoxicants the enormous sum of £182,213,276, or an average of nearly £5 for every man, woman, and child in the Kingdom. In addition to this there were consumed very large quantities of tea, coffee, and tobacco. In 1893 the figures were as follows: tea and coffee, 265,000,000 lbs, and of tobacco, 62,000,000 lbs. The cost of these is not given in the statistics at hand, but it would be nearly another pound sterling for every person in Great Britain. The totals show then that the Saints in Utah spend *per capita* about one-sixth as much in breaking the Word of Wisdom as do the people in this country. We know that the Saints in Great Britain are not sharing proportionately with their country-men in this enormous expenditure for things forbidden

in the Word of Wisdom—that many of them are striving with all their might to live in accordance with the laws of the Gospel—but there is still room for improvement among them as well as among those to whom the Sermon of Elder Grant was directly addressed.

The people there are human beings, subject to the influences around them, and they have their weaknesses to contend with; they do not all live up to every requirement of the Gospel, but the most of them are striving to do this, and their efforts are resulting in great good. The Authorities of the Church are anxious that each year shall witness an improvement in the lives of the Saints, and when they see things calculated in their nature to hinder this progress, they are led to speak in strong terms against them. It should make no difference with a person whether or not his neighbors or the Saints in another locality observe the laws of the Gospel; his motto should be: Let others do as they will, "but as for me and my house, we will serve the Lord." That resolution being fully determined upon, a person will not seek to screen himself behind the reproof which is administered to the Saints in Conference, or at any other place. B.

RELEASES AND APPOINTMENTS.—The following named Elders have been honorably released, to return home, April 20, 1895:—

Elder Robert Aveson from presiding over the Manchester Conference;

Elder Joseph Ogden from laboring as Traveling Elder in the Manchester Conference;

Elder A. S. Farnsworth from laboring as Traveling Elder in the Leeds Conference;

Elder L. T. Shepherd from presiding over the Welsh Conference;

Elder Hyrum Joseph Smith from laboring as Traveling Elder in the Nottingham Conference;

Elder Brigham Davies from laboring as Traveling Elder in the Liverpool Conference;

Elder Evan Jones from laboring as Traveling Elder in the Welsh Conference;

Elder Stephen H. Winter from laboring as Traveling Elder in the London Conference; and

Elder John Burrows from laboring as Traveling Elder in the Birmingham Conference.

Elder James Thomas has been appointed to preside over the Welsh Conference.

Elder George Rigby has been appointed to preside over the Manchester Conference.

SHEFFIELD CONFERENCE.

THE Sheffield Conference convened in the Dolphin Chambers' Assembly Rooms, Doncaster, Yorkshire, on Sunday, March 24, 1895. There were present: Anthon H. Lund, President of the European Mission; N. T. Porter, Jr., President of the Nottingham Conference; W. H. Streeper, Jr., President of, and James T. Lovett, Jos. S. Robison, Henry Holyoak, Heber

J. Mulliner, Jos. R. Price, Henry O. Baddley, Walter L. Webb, Herschel Bullen, Jr., and John Batty, Traveling Elders in, the Nottingham Conference.

During the day some heavy rainstorms occurred, but the people's spirits were not so dampened as to prevent three of the most interesting meetings ever held in this district from convening in peace and harmony. At night the hall was packed, over one hundred strangers being in attendance.

Presidents Lund and Porter with other speakers held the audience in profound attention while discoursing upon the Gospel themes, true Faith, necessity of Revelation, unison among the people of God, etc. Even some of those who have bitterly opposed us would not deny but that we had been fed with spiritual manna.

In the afternoon meeting, after the sacrament had been administered, the general authorities of the Church and of the European Mission, and the President and Traveling Elders of the Sheffield Conference were presented and unanimously sustained. The report of the statistics and labors of the Elders for the six months ending March 24, 1895, was read by President Streeper as follows: High Priests 2; Seventies 8; Elders 15; Priests 5; Deacons 11; members 155; total officers and members 196. Tracts distributed 34,171; houses visited 7,318; Gospel conversations 1,235; books sold 15; books given away 54; books loaned 128; general meetings 158; open-air meetings 2; Sunday Schools 45; Mutual Improvement Association meetings 12; Bible classes 10. Baptisms 7; confirmations 7; children blessed 1; administrations to sick 37; died 1.

Priesthood meetings were held on the Saturday evening and Monday mornings in each of which the Elders gave general reports concerning their ministerial labors for the past six month, and received some wise and fatherly counsel.

On the Monday afternoon a "tea" was prepared by several of the brethren and sisters which was enjoyed; and in the evening a sociable concert was rendered and the same joyful spirit prevailed.

J. S. ROBISON, Clerk of Conference.

CONTINUOUS REVELATION.

"HER gates are sunk into the ground; he hath destroyed and broken her bars: * * * the law is no more; her prophets also find no vision from the Lord."

At the Convocation of the Province of Canterbury held in 1870, prescribed resolutions were adopted to the effect that a "Revision of the Authorized Version of the Holy Scriptures be undertaken," and that the committee make such changes in texts, marginal renderings, and "emendations" as, "the judgment of the most competent scholars" should deem necessary. The work was duly undertaken by the body appointed and a corresponding committee, selected from the American clergy, also joined in the enterprise. The august Anglican body assembled regularly within the tapestried walls of the old Jerusalem Chamber, Westminster, and, after

ten years' labors, laid aside their weary pens and extended to the world the Revised Version of the New Testament.

The work is commendable for the many improvements it possesses over the Authorized Version, but in it there is one feature that is particularly noticeable to an observer, and to this feature we wish to draw the readers' attention. While the work of revision was being carried on, the American company exchanged papers with the English, and all suggestions of the former body were officially passed upon by the latter, some accepted, some rejected. Finding it impossible for the two bodies of Ecclesiastics to agree upon the renderings of the Scripture, "the unaccepted readings and renderings of the American company will be found at the end of the volume." They number in all about two hundred (in the New Testament alone) some of which "involve a real difference of opinion."

This latter quotation, and the original Gospel-spirit are so different that one is reminded of the writings of St. Paul when he saw that there existed a "difference of opinion" as to doctrine and authority in the Church at Corinth. To avoid the fatal result of such a direful condition he wrote them an epistle, in which he says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment," and he asks: "Is Christ divided?"

By appending to the Revised Version the conflicting "readings and renderings" of the New Testament, the combined clergy make an open confession, or at the least an acknowledgment, of their absolute inability to arrive at the true interpretation of the Scriptures, written by inspiration. Paul told the Ephesian Saints, "how that by revelation" he had had the mystery of Christ made known to him as also he had written to them, "whereby (by revelation) when ye read ye may understand." Had the venerable committee which revised Paul's epistles possessed that Spirit—the Spirit of revelation by which the epistles were written—there would have been no "difference of opinion" in transcribing them. But the august body did not meet with the expectation of enjoying the gift of revelation at all; they were selected because they were "competent scholars" and with that learning they were to pass judgment upon the truths and fruits of divine revelation. The erudite apostle unto the gentiles went not in the learning of the world, but accounted that as "filth and dross," not in man's wisdom "but in demonstration of the Spirit and of power." This confession must be truly lamentable to the numerous Christian believers, for it would in a thoughtful and pious mind arouse grave suspicions as to whether their learned leaders did enjoy the assistance of the Holy Ghost. In the present instance, they certainly could not have been guided by that divine power, for it would have enabled them to arrive at a unity upon the things which itself had prompted and uttered in dispensations past. And still farther; if the clergy, as is openly acknowledged, are unable to understand or interpret the written word of God, it is a self-evident fact that they are wholly disqualified for preaching it; and may bring upon them the anathema of

St. Paul by "preaching another Gospel," and "teaching for doctrines, the commandments of men" and their followers would believe in vain.

We are told by the ministry at large, to-day, that revelation is a thing of the past only, and is entirely unnecessary now-a-days. This ungrounded assertion must, from a scriptural and truthful standpoint, demolish all their pretensions to the possession of the Holy Ghost; for one of the greatest evidences of the absence of the Holy Ghost among the contending sects of Christendom is the very fact that its chief office, that of a revelator, is totally ignored by them.

After Messiah had taught His disciples, during his three years' laborious ministry, he realized how very little they knew of what was necessary for their own salvation as well as that of the world, and the establishment of the Kingdom of God; and hence He said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." And besides revealing "many things" which were new to them, it was to bring to their remembrance "all things whatsoever he had commanded them." This very important gift, this revelator was called the Comforter or Holy Ghost, whom the Father should send, which the Lord instructed the Apostles was a pre-requisite to their preaching and establishing the Kingdom of God; and they did not undertake their ministry until the Pentecostal diffusion had endued them with power from on high.

After receiving this precious gift, its possessors were within constant communion with the God-head, for He, the Spirit of truth, "shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." If these "friends and fellow-laborers" of our Lord, were considered incapable of preaching the word of God without the Holy Ghost to guide them, how very vain it is for men of this remote day and in the present condition of apostasy to presume to preach the Gospel without it! And yet, realizing in part its absence, they deny its necessity, and wisely enough too. But says one, in spite of the Scriptures, "our clergy do enjoy the Holy Ghost in the ministry, because they convert so many." Which ministry, Roman Catholic, Holy Catholic, Methodists, or Nonconformists; of the multifarious sects, which one? All the latter call the first named "apostates" and the Roman Catholics have denounced the rest as "heretics;" if God is the Author of them all, He is the Author of confusion, and this can never be. No! the Holy Ghost is not in the contending sectarian world, for its gifts are not manifest. The stream of revelation was perennial in its nature. With this knowledge of it Amos said, "Surely the Lord God will do nothing but, He revealeth his secret unto his servants the prophets. * *

* * The Lord God hath spoken who can but prophesy!" The Septuagint's rendering of this is, perhaps, preferable. It has it: "The Lord will do nothing without revealing instructions unto his servants the prophets."

"Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." If the boasting

churches have had this Holy Spirit, why has there been no prophecy given to man for eighteen long centuries, and yet Christ said, "it will show you things to come," it was to lead them into all truth and teach them many things. Man-made doctrines were substituted for revelation in the early ages, and the churches, bereft of the guide, have been "tossed to and fro," until to-day, contending Christianity presents its mutilated form as an awful monument of the sin of unbelief and departure from the laws of God and His Gospel! Why should the glorious sun of revelation, which shone almost unceasingly from Adam to Malachi, cease to shed its effulgent rays upon the benighted millions of the Christian era? Only because its beams were obstructed by the ever thickening mists of unbelief! "Where there is no vision the people perish." Truth has perished in the hearts of men so that they have lost the true conception of the Deity they "ignorantly worship," to say nothing of the corruption and distortion which His laws and ordinances have suffered at their hands as a consequence. Instead of worshipping the God of Israel, the Father of our Lord Jesus Christ, the greatest Christian faction, with its two hundred millions of votaries, worships an "incorporeal" deity. And the "image" of this great church, the Anglican one, adores a God without "body, parts or passions." This absurd conception of God is but the natural outgrowth of denying new revelation. The God of the Bible had a body; Moses was allowed to view his "back parts," and Solomon tells us of seven things which the Lord hated. We know He is called by Himself a "jealous God," and it is written, "God is love;" are not these passions? He has a body for it arose from the tomb and Mary went to embrace it. "But," replies one, "God is a Spirit: and they that worship him must worship him in spirit and in truth." God the Holy Ghost is a God of Spirit; but God the Father is like His Son, who became equal with Him, a God of tabernacle as well as a God of Spirit. Christ after his resurrection had a "glorious body" and had not only a spirit, for saith he to doubting Thomas "handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Christ "being the brightness of his (God's) glory, and the express image of his person, sat down on the right hand of the Majesty on high." Christ was, after His resurrection, so much like other men, that Mary in her sorrow thought he was the gardener, and Peter recognized Him only by His voice. What a stranger truth has become in this world!

This is a very important question—the conception and knowledge of God—for it is written: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Connecting this eternal truth with the Savior's own utterance, we must arrive at a conclusion which should fairly startle a man who sincerely denies new and continuous revelation. The Lord said: "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and he to whom the Son will reveal him." To have "eternal life" we must "know God," and we can only know him by revelation, and this principle—revelation—being ignored by the world, they ignore the only means whereby they can obtain the know-

ledge necessary to salvation. This is not all, their doom is here pronounced: "To you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This latter clause is an awful condemnation upon those who "know not God," or it can be reasonably reduced to this: to those who wilfully deny new revelation and obey not the Gospel, because it is only through that source that any man can "know God." This point is nicely illustrated in Peter's powerful testimony of the Messiah. The Lord asked, "Whom sayest thou that I am?" Peter replied; "Thou art the Christ the Son of the living God." For having received this knowledge, the Lord pronounced him blessed, and said, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

The perpetuity of the Church on earth, the salvation of man and his safety at the Second Coming, are all dependent upon this principle of revelation. Christ said, in speaking of Peter's revelation calling it the rock, that upon it—the rock of revelation—should the Church of Christ be established and the gates of hell should not prevail against it. Roman Catholics teach that the rock here referred to was Peter. Unfortunately for them their foundation was removed, for Peter died and went into the other world. And revelation—the true foundation—vanished when unbelief and apostasy prevailed. What firmer foundation could the Church stand upon than that of absolute knowledge received from God? This knowledge of Christ, or His testimony, was the subject being considered by the Lord and the chief Apostle, and because Peter had received from God that revelation he was certainly blessed, for to know God is to have eternal life.

To have a testimony of God necessitates a knowledge of Him, since no man can testify of that which he does not know. The angel told John that the "testimony of Jesus is the Spirit of prophecy." Those two gifts—prophecy and knowledge of God—are inseparable, because, the same Spirit that was "to testify of me," as the Savior said, was "to show you things to come." What a deplorably inconsistent position Christianity occupies when it denies new revelation and asserts that prophecy is done away! When the spirit of prophecy is removed, the testimony of Jesus is also swept away. And it is also a fact that no person can enter the Kingdom of God unless he is "born of the Spirit," and this is the Spirit that possesses these gifts. Hence those who deny the Spirit close the door of the Kingdom of God against themselves. For those who "know not God and obey not the gospel shall be punished with destruction from his presence." This grievous departure from truth is due to the fact that revelation was cut off and the laws of God were transgressed, His ordinances changed and the everlasting covenant, the covenant of salvation, broken.

N. L. MORRIS.

[TO BE CONTINUED.]

UTAH NEWS.

(Summarized from Territorial papers.)

Lewis Meecham, an old resident of Provo, died at his home on March 21, at the age of eighty years.

George P. Fennemore has been appointed Probate Judge of Beaver County, and Joseph Houston Probate Judge of Garfield County.

The union of the Utah University and the Agricultural College is again causing a discussion in educational circles, men of ability being found among those for and those against it.

William G. Allred, one of the early settlers of the Territory, and prominent for the distinguished part he took in the Indian wars in Sanpete, died at his home in Beaver on March 23.

The columns of *Kate Field's Washington*, a hitherto bitter anti-Mormon newspaper, have contained an article entitled "Forty Years in Salt Lake Valley," written by Mrs. Emmeline B. Wells. The article was read at the National Council of Women held at Washington in the latter part of February.

A party of eighteen gentlemen from Minnesota, Ohio, and New York visited Salt Lake City for the purpose of investigating the qualities of the Utah Asphaltum with which some of the streets of that city are paved. Their examination and tests were satisfactory, and it is very likely that shipments of the material will be made to several eastern cities. The party also visited the Tabernacle and the Lake, and were delighted with both these places.

The question of woman suffrage has been under discussion for several days in the constitutional convention. The majority of the delegates seem to be in favor of it, but a few led by Hon. B. H. Roberts are very persistent in their opposition. The speech of Mr. Roberts on this subject is said to have been one of the most brilliant oratorical efforts ever made in the west, and at the close the speaker received a perfect oration. Hon. O. F. Whitney's speech in favor of woman suffrage was rewarded with almost as much enthusiasm as was that of Mr. Roberts.

Don C. Robbins of Salt Lake City has purchased an invention which will save a great deal of labor in cleaning out the sand from canals. The invention is an apparatus intended to be set in the bottom of the canal, forming a tank or pit to catch the sand, and at the lower end of the tank is an outlet for the sand to go through. The outlet can be opened and closed, thus allowing the sand to be taken out continuously, or to accumulate in the tank and be emptied all at once. Should all be true that is claimed, the invention will prove beneficial to the whole Territory, as the expense of cleaning out canals is of considerable importance to nearly every farmer.

Probably one of the most successful affairs of its kind was given in the Eleventh ward assembly rooms March 29. About 300 people gathered there and enjoyed themselves in an old fashioned, social dance, with costumes of forty years ago worn by many of the participants. During the evening the song, "Daddy I'm a Mormon," was sung by Mr. H. Hulbert, and the "Handcart Song" by Mr. C. Denney, while the sailors' hornpipe was artistically danced by Mr. Spence, and the Highland fling by Mrs. Hunter (nearly 73 years of age.) Refreshments were served by the committee in the adjoining rooms, and from lemonade and candy booths were dispensed those articles from the end of the main hall. A mock auctioneer sale of a couple of washboards, donated for the purpose, also took place, and by repeated sales brought in the sum of over four dollars. The hall was decorated with festoons of sagebrush and sunflowers, and the old fashioned candles "illuminated" the hall for a brief time. A nice sum was realized from the entertainment which will be applied to paying for the new and elegant gallery recently put in the meeting house, which was found necessary to accommodate the increasing attendance on Sundays.